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# INTERNATIONAL MISSIONARY COUNCIL



*The evangelization of  
this generation our  
world responsibility*



*The*  
International Missionary  
Council

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*Its History, Functions,  
and Relationships*

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L. S. ALBRIGHT

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*Go ye into all the world, and  
preach the gospel to the whole  
creation.*

—MARK 16:15

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## TABLE OF CONTENTS

	PAGE
1. Origin and Early Development of the Council . . .	5
2. Structure of the I.M.C. . . . .	6
3. The Edinburgh Conference and Continuation Committee, 1910 . . . . .	7
4. The Jerusalem Conference, <sup>1</sup> 1928 . . . . .	10
5. The Department of Social and Economic Research and Counsel . . . . .	12
6. The Committee on the Christian Approach to the Jews	12
7. The International Committee on Christian Literature for Africa . . . . .	13
8. <i>The International Review of Missions</i> . . . . .	14
9. Pre-Madras Activities . . . . .	15
10. The Madras Conference, <sup>1</sup> 1938 . . . . .	16
11. Further Staff Changes . . . . .	18
12. Orphaned Missions . . . . .	19
13. Religious Liberty . . . . .	19
14. Postwar Planning . . . . .	20
15. Peacetime Activity . . . . .	20
The Message of the Geneva Meeting . . . . .	22
Officers of the International Missionary Council . . . . .	25
The Constitution of the International Missionary Council . . .	26
Other Conferences and Councils . . . . .	30
Council Publications . . . . .	31

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<sup>1</sup> Strictly speaking, world meetings of the International Missionary Council.





# The International Missionary Council

## 1. Origin and Early Development of the Council

Historically Protestant missions long antedate their national and international organization. Although William Carey went to India as early as 1792, the first national missionary conference, the German Evangelical Missionary Committee, was not organized until 1885, the Foreign Missions Conference of North America in 1893, and the Conference of Missionary Societies in Great Britain and Ireland not until 1912, to cite but three examples of national organization in the so-called "sending" countries. Organization in the so-called "receiving" countries grew out of international collaboration and developed somewhat as follows:

The Edinburgh Missionary Conference of 1910,<sup>2</sup> of which Dr. John R. Mott was chairman and Mr. J. H. Oldham, executive secretary, resulted in one very concrete and far-reaching action—the appointment of a Continuation Committee with the same officers. Two years later the quarterly magazine, *The International Review of Missions*, began its service to the world-wide missionary movement. In 1912-13 Dr. Mott visited several European countries and Ceylon, India, China, Japan, and Korea, holding twenty-one conferences and organizing a chain of conferences and councils both in the lands of the Older and of the Younger Churches, particularly the latter.

The first world war threatened a disruption, which was happily averted by the formation of an Emergency Committee in 1915. This committee performed invaluable service in maintaining contacts, in safeguarding missionary freedom in general, and in protecting French and German missions in particular.

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<sup>2</sup> Thus was fulfilled the dream of William Carey of a series of world-wide mission conferences, which he suggested should begin at Capetown, South Africa, in 1810.

Religious liberty and missionary freedom have been continuing concerns of the International Missionary Council.

One year after World War I a conference of forty delegates from twenty countries was held at Crans, Switzerland (June 1920), to consider the formation of an International Missionary Committee. This resulted a year later in the completion of the organization at Lake Mohonk, New York, of the International Missionary Council, with the original officers: Dr. John R. Mott, chairman; Mr. J. H. Oldham and the Rev. A. L. Warnshuis, secretaries; and Mr. James M. Speers, treasurer. This organization was not intended to be something apart from the various national missionary conferences and national and regional Christian councils but rather those bodies working unitedly for the evangelization of the world.

## **2. Structure of the I. M. C.**

The International Missionary Council is the effective organism relating the fourteen national missionary conferences in the "sending" countries with one another *and* with the thirty-five national and regional Christian councils in the "receiving" countries. It maintains offices of equal status in London and New York.

There are national missionary conferences in Australia, New Zealand, Belgium, Denmark, Finland, France, Germany, Great Britain and Ireland, the Netherlands, Norway, Sweden, Switzerland, South Africa, and the United States and Canada.<sup>3</sup>

Of these, seven were completely cut off from the offices during World War II—Belgium, Denmark, Finland, France, Germany, the Netherlands, Norway—and two were partially cut off—Switzerland and Sweden.

The national and regional Christian councils fall into two groups: (a) twelve full members—Brazil, China, the Congo, India, Japan, Latin America (Committee on Cooperation in Latin America), Mexico, the Near East, the Netherlands East

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<sup>3</sup> Obviously the term "national" is inaccurate in the case of the Foreign Missions Conference of North America, comprising the United States and Canada.



Indies, the Philippines, the River Plate, Siam;<sup>4</sup> (b) twenty-three affiliated councils or committees not yet recognized as full members—Angola, Antigua, Barbados, Burma, Ceylon, Chile, Cuba, Equatorial Africa, Ethiopia, the Gold Coast, Jamaica, Kenya, Madagascar, Nigeria, Northern Rhodesia, Nyasaland, Peru, Portuguese East Africa, Puerto Rico, Sierra Leone, Southern Rhodesia, Tanganyika, Trinidad and Tobago. These latter may be classified by areas as follows: Africa thirteen, West Indies five, Middle East two, Latin America three

In practice the Committee of the Council, now composed of forty-one elected representatives of the national missionary conferences and national Christian councils, is the governing body of the I.M.C., meeting in connection with such world gatherings as Jerusalem and Madras and acting for the Council in the intervals between full council meetings. Eventually an Ad Interim Committee was created as described on page 15.

So much for origins and structure. We turn now to the expansion and development of the functions of the International Missionary Council as reflected in the various world missionary conferences and intervening meetings of the Council and its committees.

### **3. The Edinburgh Conference and Continuation Committee, 1910**

It is not easy now to realize the missionary and ecumenical situation prior to 1910. The World's Y.M.C.A. had been in existence since 1878, the World's Y.W.C.A. since 1894, and the World's Student Christian Federation since 1895, but practically everything else in the organized missionary and ecumenical movements, as we now know them, developed directly or indirectly out of the Edinburgh Conference.

At the turn of the century the tides of Western advance and of missionary expansion were flowing strongly, but there were warnings of changes to come. The Sino-Japanese War of 1894-95, the Boxer Uprising in China in 1900, the Russo-Japanese War

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<sup>4</sup> The National Christian Council of Korea was compelled to disband in September, 1938, but it is hoped that it will reorganize just as soon as practicable.

of 1904-05 were portents of challenge alike to Western advance and to missionary penetration. By 1910 the idea of "One World" was abroad, an ideal soon to be shaken by World War I and by rising nationalism in the Near East and throughout Asia. It was time for a world missionary conference, not merely to rouse enthusiasm and to augment support but to face the world situation and to plan afresh, together, and on an adequate scale.

The Edinburgh Conference "was made up of 1,355 delegates. Of this number 560 represented 46 missionary societies of the British Isles, 594 represented 60 missionary societies of the United States and Canada, 175 represented 41 missionary societies of the Continent of Europe, and 26 represented 12 missionary societies of Australasia. Less than a score of the delegates were members of Younger Churches and these came in not as representing the Younger Churches but as part of the delegations representing certain missionary societies."<sup>5</sup> Only two national missionary conferences were then in existence, those of Germany and North America. It is significant that there was no representation whatever of Latin America, reflecting current opposition in certain quarters to Protestant missions in Roman Catholic countries. Moreover, Christian responsibility for the evangelization of the Jews was not considered. However, almost every type of doctrine, worship, and church polity was represented by the delegates, a large proportion of whom were people of unusual distinction. The lay forces of the Older Churches were well represented and visitors from the various Western nations numbered between 2,000 and 3,000 people.

The program of the Edinburgh Conference was developed out of the work of eight commissions which prepared for approximately two years in advance on the following subjects:

- I. Carrying the Gospel to All the Non-Christians in the World
- II. The Church in the Mission Field
- III. Education in Relation to the Christianization of National Life

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<sup>5</sup> *Edinburgh, Jerusalem and Madras*, by John R. Mott, in *The International Review of Missions*, July, 1938, p. 298.



- IV. The Missionary Message in Relation to Non-Christian Religions
- V. The Preparation of Missionaries
- VI. The Home Base of Missions
- VII. Missions and Governments
- VIII. Cooperation and the Promotion of Unity

All of these are live themes still, after thirty-five years. Topic VII, Missions and Governments, was given extended consideration by the Committee of the Council (then twelve elected members plus the officers) at Canterbury, England, July 27-30, 1922. The Council meeting at Oxford, July 9-16, 1923, stressed Christian Education, Missionary Freedom, Literature in the Mission Field, and Missionary Cooperation in View of Denominational Differences.

The Committee of the Council at Atlantic City, January 11-15, 1925, dealt with Guiding Principles regarding the work of the Council and its officers, and Missionary Comity, and asked Dr. Mott to give his full time to the work of the Council. At the meeting of the Committee of the Council held at Rättvik, Sweden, July 17-25, 1926, Dr. Mott accepted the invitation given at Atlantic City, subject to his continuing responsibilities to the World's Student Christian Federation and the World's Y.M.C.A., and indicated the lines along which he felt he could serve the Council best. At the same time the Rev. William Paton was called to aid Dr. J. H. Oldham in the London office, and Miss B. D. Gibson was confirmed as assistant secretary. Meanwhile, growing concern about Christian work among Jews led to two special conferences, in Budapest and Warsaw, in April, 1927.

Had it not been for World War I a successor conference to Edinburgh would have been held much sooner. That long and devastating struggle and its tragic aftermath changed the entire moral climate and made another world missionary conference necessary as soon as feasible. The war itself was a demoralizing experience for the participants in the West and the onlookers in the East. The Treaty of Versailles was too narrowly political, ignoring or flouting economic necessities. So-

cial control of production and distribution for war was not applied to peace. The result was a brief postwar boom, accompanied by unparalleled irresponsibility and license, and it was soon followed by a corresponding slump with unemployment, frustration, and cynicism. Science without ethical control, philosophical naturalism, economic determinism, and practical materialism combined to produce widespread secularism and downright paganism. Obviously the world missionary enterprise had to rethink and to replan for the new and troubled day.

#### **4. The Jerusalem Conference, 1928**

The Jerusalem Conference at Easter, 1928, was preceded by Dr. Mott's visits to China, the Philippines, Malaya, the Netherlands East Indies, Australia, Tasmania, and New Zealand; to England, Holland, France, Switzerland, Hungary, and Poland.

Jerusalem was a small conference compared with that at Edinburgh—only 250 delegates including people co-opted for their special knowledge and experience. Fifty-one countries were represented—Europe, North America, South America (for the first time), Asia, Africa, and Australia. In addition the Orthodox Church was represented, as was particularly fitting in a conference held in Jerusalem and by reason of the potential importance of that church. National Christian conferences and councils had twenty-six representatives, as contrasted with two at Edinburgh. Moreover, while only one per cent of the delegates at Edinburgh were nationals of the Younger Churches, about twenty-two per cent of the delegates at Jerusalem were from these churches. Owing to the intervention of World War I, and the impossibility of holding a world missionary conference between 1910 and 1928, only twenty-four of the delegates present at Edinburgh were also in attendance at Jerusalem. However, the organization effected and the experience gained in the interval helped to carry forward the spirit and tradition of the earlier gathering. Furthermore, youth was officially represented—one member from each of the principal Christian youth movements, thus making for future continuity.



Twenty-five reports had been prepared in advance by leading authorities. These were discussed in full session and then by groups and subsections for days of continuous study. The seven emergent themes were:

- I. The Christian Message in Its Relation to Non-Christian Life and Thought
- II. The Younger and Older Churches
- III. Religious Education
- IV. Missions and Rural Problems
- V. Missions and Industrialism
- VI. Missions and Race Conflict
- VII. International Missionary Cooperation

These very titles indicate something of the change since Edinburgh. No. I reflects the growing menace of "secularism." No. II reminds us that the term "Older and Younger" Churches became acclimatized in missionary circles at Jerusalem. No. III does not indicate a lessening interest in evangelism but the recognition that it is not exhausted by preaching. While Nos. IV, V, and VI reveal the extent to which the Gospel was being applied to rural and urban life and to racial conflict, No. VII suggests the degree of cooperation achieved and the necessity for further advance.

The emphasis upon the Younger Churches is evidenced in the definition of a truly indigenous church:

A church, deeply rooted in God through Jesus Christ, an integral part of the Church Universal, may be said to be living and indigenous:

1. When its interpretation of Christ and its expression in worship and service, in customs and in art and architecture, incorporate the worthy characteristics of the people, while conserving at the same time the heritage of the Church in all lands and in all ages.
2. When through it the spirit of Jesus Christ influences all phases of life, bringing to His service all the potentialities of both men and women.
3. When it actively shares its life with the nation in which it finds itself.
4. When it is alert to the problems of the times and, as a spir-

itual force in the community, courageously and sympathetically makes its contribution to their solution.

5. When it is kindled with missionary ardor and the pioneering spirit.<sup>6</sup>

## **5. The Department of Social and Economic Research and Counsel**

Growing out of discussions at the Jerusalem Conference and action by the Committee of the Council at Williamstown, Massachusetts, July, 1929, this department was opened in Geneva in 1930 under a slightly different name with Mr. J. Merle Davis as director and Dr. Otto Iserland as associate director until January, 1935. This action arose from the developing awareness on the part of missionary leaders and the Younger Churches of the increasing influence of social and economic forces upon the World Mission of the Church and the need of a plan under which research and the gathering and dissemination of information in the social and economic fields might aid in the formation of mission policy. Studies were carried out on the effect of modern industry upon African tribal life in Northern Rhodesia and the Belgian Congo and on the Bantu Educational Cinema Experiment in British East Africa. Both projects were generously financed by the Carnegie Corporation of New York. The department has been increasingly called upon for counsel with the area and functional committees of the Foreign Missions Conference of North America and with many other groups and individuals, and so far as possible correspondence has been maintained with the national Christian councils and with individual missionaries. A full list of publications will be found on pages 31-3.

## **6. The Committee on the Christian Approach to the Jews**

Reference has already been made to the fact that Christian responsibility for the evangelization of the Jews was not discussed at Edinburgh but that special conferences for this purpose were convened by the International Missionary Council in

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<sup>6</sup> *Jerusalem Meeting of the International Missionary Council*, Volume III, p. 113.



April, 1927—one in Budapest and the other in Warsaw. Recommendations from these conferences were considered and approved at the Jerusalem Conference and put into effect at the Williamstown meeting referred to above. Thus an international committee, composed of British, American, and European sections, was set up with Dr. Conrad Hoffmann, Jr., as director and Dr. Robert Smith as associate director from the outbreak of war in 1939.

Beginning in September, 1930, the committee has published information, sponsored visits to centers of Jewish life in Europe and the Near East, organized conferences on work among Jews (Atlantic City, New Jersey, May, 1931; Old Jordans, England, July, 1935; and Vienna, June, 1937), combatted anti-Semitism, assisted persecuted Jews and Christians of Jewish origin, and promoted the parish approach to the Jews. By this is meant the inclusion of the Jews in the normal ministry of the local church, rather than singling them out for special ministration or leaving them entirely out of such ministry. Gradually these efforts have created a new attitude toward work among Jews, more wholesome, effective, and Christian than some of the methods hitherto practiced and still continued in some quarters. Plans are maturing for expansion of work, particularly in Europe, in view of the tragic situation of the Jews there.

## **7. The International Committee on Christian Literature for Africa**

In 1926 at Le Zoute, Belgium, 231 missionaries and officials of fourteen countries gathered to consider educational work in Africa. Discussions revealed the great need of literature for Africa, both in the vernaculars and in the languages of the various governments concerned. The situation seemed to call for cooperation in order to promote the production of Christian literature and to prevent wasteful duplication of effort. Already a group of British missionary societies had formed an African Literature Subcommittee, which published a *Bibliography of African Christian Literature* in 1923 and a supplement to the same in 1927. However, it soon became evident that such a co-

operative effort must be international. Thus the Committee of the Council at the Williamstown meeting in 1929 set up the present committee with Miss Margaret Wrong as executive secretary.

The committee is organized in two sections, British and American, meeting respectively in London and New York. Continental missionary societies also cooperate, as do correspondents in Africa. In 1945 over forty societies collaborated in the support and work of the committee. This includes the promotion of the publication and distribution of literature, visits to Africa for study and consultation, the encouragement of literacy campaigns, the publication of a quarterly bulletin, *Books for Africa*, and a magazine in English for women and children entitled *Listen*, issued six times a year. Postwar developments in Africa call for new and increased efforts to meet the growing demand for literature in Africa south of the Sahara.

### **8. *The International Review of Missions***

The *I.R.M.*, as it is affectionately known to its readers throughout the missionary world, is the official organ of the International Missionary Council. At the same time it fulfills a unique, unofficial role as a medium of fellowship and study, the sharing of experience and collaboration in missionary work. Indeed the *Review* occupies a quite special position as the journal of the international, interdenominational Protestant missionary movement.

Through its quarterly issues and more particularly in the January Survey, the *I.R.M.* presents the world situation of Christian missions from year to year. At the same time expert writers deal with special phases of missionary work, including the Christian approach to Jews and Moslems, problems of the relation of the Church to the State involving religious liberty and missionary freedom, the function of the Younger Churches in the existing social order, the economic basis of the Church, the training of leadership, and the place of the missionary in the rising churches abroad.

The book reviews provide a reliable guide as to what is best worth reading on every aspect of the mission of the Chris-



tian Church in all lands. The annotated bibliography is invaluable to students and research workers. In a word, the *I.R.M.* aims to be representative, scholarly, practical, and forward-looking. Rev. Norman Goodall is the editor and Miss Margaret Sinclair the associate editor.

## 9. Pre-Madras Activities

Two other projects launched by the Williamstown meeting (1929) merit recognition—provision for the Commission on Christian Higher Education in India (1930) and the Christian Educational Commission to Japan (1931).<sup>7</sup>

The Committee of the Council meeting at Herrnhut, Germany, June-July, 1932, appointed Miss Doris H. Standley as assistant secretary in the London office and provided for an Ad Interim Committee of seven members plus the officers which met at Salisbury, England, July, 1934, and set up a world-wide inquiry regarding another world missionary conference. For, while Christianity continued to make its frontal attack on paganism, Christian and non-Christian civilizations alike were suffering flank attacks from atheism in Soviet Russia and revived paganisms in Japan, Italy, and Germany. Cults of violence, on the left and on the right, were bidding against each other for the soul of mankind, developing class and state religions destined to result in race pride, persecution, aggression, and war.

Meanwhile the inability of German missionary societies to send funds abroad for anything more than missionary salaries after the summer of 1934 led to the setting up of the German Missions Fund. At the October, 1935, meeting of the Committee of the Council at Northfield, Massachusetts, the decision was taken to hold a general meeting of the Council at Hangchow, China, in 1938. Mr. S. Frederick Telleen succeeded Mr. James M. Speers as treasurer in November, 1935. In the spring of 1936 the Department of Social and Economic Research and Counsel was transferred to Asia in preparation for the forthcoming world conference. The Ad Interim Committee held at Jor-

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<sup>7</sup> *Report of the Commission on Christian Higher Education in India*, Oxford University Press, 1931 (out of print), and *Christian Education in Japan*, International Missionary Council, 1932.

dans, England, in June of that year was important by reason of the preparations made for Dr. Hendrik Kraemer's study, later published as *The Christian Message in a Non-Christian World*. Dr. Alfred W. Wasson's *Church Growth in Korea* and Dr. James Thayer Addison's *The Medieval Missionary* followed shortly after.

## 10. The Madras Conference, 1938

The preparations for this meeting were most thorough. These included a meeting of the Ad Interim Committee in London, England, in July, 1937; visits of the officers to Africa, India, and the Far East; and special studies by Dr. Kenyon L. Butterfield in China, Japan, Korea, and the Philippines, by Dr. Carle C. Zimmerman in Siam, by Professor Ralph H. Felton in China, Japan, and Korea, and by Mr. J. Merle Davis in India and the Far East. Most of these studies were put into report form and made available for the conference.

Two volumes on evangelistic work were edited by Dr. Mott and Mr. Paton, gathering together different traditions and convictions about evangelism and surveying the experience of recent years in many countries. A special double number of *The International Review of Missions* was published in July, 1938, bearing especially upon the problems to be faced at Tambaram. . . . Finally, mention must be made of an elaborate *Statistical Survey of Christian Missions*, covering the whole world and dealing for the first time with indigenous churches as well as with missions and prepared with special reference to the meeting.<sup>8</sup>

The Madras Conference of December, 1938, comprised some 470 representatives from seventy countries, including Oceania and many parts of Africa. Over half of the delegates came from the Younger Churches—a significant advance on Edinburgh and Jerusalem. The Student Christian Movements were recognized as well as various ecumenical bodies, including the World Conferences on Life and Work and on Faith and Order respectively, and the Provisional Committee of the World Council of Churches developing out of the Oxford and Edin-

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<sup>8</sup> *The World Mission of the Church, Tambaram, Madras, 1938*, p. 10.



burgh conferences of 1937 and the Utrecht meeting of May, 1938. The conference themes were ultimately reported as:

- I. The Faith by which the Church Lives
- II. The Witness of the Church
- III. The Life of the Church
- IV. The Church and Its Environment
- V. Cooperation and Unity

These titles indicate certain new emphases, including the Church itself, the economic basis of the Younger Churches, leadership, theological training, Christian literature, and the Christian home. Such discussions reflected the growing development of the Younger Churches, so soon to undergo the trials and testings of regimentation and persecution, of invasion and occupation, of physical isolation, moral tension and spiritual temptation in World War II.

At Madras the Council also gave careful consideration to its relation with the World Council of Churches in process of formation, as indicated in the following resolution:

We are responsive to the desire expressed at these gatherings that a mutually helpful relationship should be established between this [World] Council [of Churches] and the International Missionary Council as well as other ecumenical movements. We authorize the Committee of the International Missionary Council to carry forward negotiations to this end, it being understood that in any such relationship entered into the separate organization, autonomy and independence of the International Missionary Council be maintained.<sup>9</sup>

At the request of the Provisional Committee of the World Council of Churches, the International Missionary Council suggested the following as a *basis* of representation for the Younger Churches—ten members out of a total of ninety in the Central Committee and fifty out of a total of four hundred and fifty in the Assembly of the World Council. Meanwhile, the International Missionary Council suggested the appointment of a Joint Committee representing the Provisional Committee of the

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<sup>9</sup> *Minutes of the International Missionary Council, Tambaram, Madras*, p. 46.

World Council of Churches and the International Missionary Council to study the whole question of the best *method* of providing for membership on the part of the Younger Churches in the World Council of Churches.

At the same time the International Missionary Council accepted the resignation of its original secretary, Dr. J. H. Oldham, and acceded to the urgent request of the Provisional Committee of the World Council to permit Dr. Paton to serve as one of the general secretaries of the World Council of Churches, in an honorary capacity, with special concern for the relation of the Younger Churches to the World Council.

Finally, the Council adopted budgets for 1939, 1940, and 1941 of \$36,500 a year, a very modest sum for an international organization with two offices and the request for a third (in Asia), world-wide correspondence, the necessity of much secretarial travel, and responsibility for providing leadership in planning and coordinating the world missionary enterprise. The budget is provided almost entirely by contributions from the constituent national missionary conferences and national and regional Christian councils according to their several abilities.

## **11. Further Staff Changes**

On January 1, 1942, Dr. John R. Mott, chairman of the International Missionary Council since its inception, resigned, having given notice at Madras that this was the limit to which he would be able to continue his service. He was succeeded by the Rev. James C. Baker, Methodist bishop of the California area and Hawaii. Dr. Warnshuis retired at the end of 1942 and was replaced in the New York office by Dr. J. W. Decker, formerly foreign secretary of the American Baptist Foreign Missionary Society, with the Rev. L. S. Albright, formerly a missionary in Japan of the United Church of Canada, as assistant secretary. The death of Dr. Paton in August, 1943, was a severe loss to the entire missionary movement. His place as secretary in London and as editor of *The International Review of Missions* has been taken by the Rev. Norman Goodall, a former secretary of the London Missionary Society.



## 12. Orphaned Missions

The outbreak of World War II immediately cut off German missions from their home bases, and the missions of Finland, Denmark, Norway, Holland, and France soon found themselves in the same unhappy situation. Prompt action in the establishment of the Orphaned Missions Fund of the International Missionary Council, and similar efforts on the part of the American Section of the Lutheran World Convention, averted what would otherwise have been a major disaster in missions. The response to this call of need has been widespread and generous—from twenty-five countries \$4,760,483.33 to date.<sup>10</sup> Thus emergency aid has been provided in relation to every known situation in which it was physically possible to send help. Since V-E and V-J Days some missions have been returned to their parent societies for full support. In the case of the Paris Evangelical Mission help is being continued on a rapidly decreasing scale through 1947. Unfortunately, several of the liberated countries are unable to transmit the funds accumulated during the war owing to the impossibility of securing foreign exchange for remittances abroad. Obviously German missions will have to be assisted for several years longer.

## 13. Religious Liberty

Religious liberty and missionary freedom have required almost continuous study and effort to ameliorate unsatisfactory conditions wherever possible. Close cooperation has been given to the Joint Committee of the Foreign Missions Conference of North America and the Federal Council of the Churches of Christ in America in its long study of the problem, out of which came the report *Religious Liberty: An Inquiry*, by Dr. M. Searle Bates, professor of history at University of Nanking, China. This was published by the International Missionary Council and Harper and Brothers and was the Religious Book Club selection for May, 1945. A somewhat similar Joint Committee, representing the Conference of Missionary Societies in Great Britain and Ireland and the British Council of Churches,

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<sup>10</sup> As of December 31, 1945.

is at work in England. More recently the International Missionary Council has been cooperating with the Federal Council of Churches, the Foreign Missions Conference, and the American Committee for the World Council of Churches in designating Dr. O. Frederick Nolde as their representative in establishing liaison with the United Nations, its councils and commissions, with special reference to a just and enduring peace, the welfare of dependent peoples, religious liberty, and missionary freedom. Already an excellent beginning has been made in securing recognition of our particular concerns.

#### **14. Postwar Planning**

The responsibility of the International Missionary Council to foster and to correlate postwar missionary planning on a world scale is obvious to all. This is being done through correspondence, the exchange of information, the stimulus of study and discussion, and through secretarial visits to Australia and New Zealand, India and China, Sweden, France and Switzerland, Holland and Germany for specific consultations and general preparations for regional conferences—West Central Africa, the South Pacific, East Asia, etc. For this purpose a Postwar Fund of \$150,000 is being sought, of which \$105,000 has been paid or pledged to date.<sup>11</sup>

#### **15. Peacetime Activity**

The end of hostilities in Europe and Asia permitted the gradual renewal of contacts with areas long isolated by war. Correspondence forwarded through chaplains, missionary friends in neutral lands, and by direct communication provides increasing information as to conditions in formerly occupied or isolated areas. In October-November, 1945, our chairman, Bishop James C. Baker, visited Japan as one of the deputation of four from the American churches, renewing direct contact and fellowship with Christian leaders there. In mid-November Miss B. D. Gibson and Dr. Godfrey Phillips represented the Council in a first meeting with German missionary

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<sup>11</sup> As of June 30, 1946.





LAST OFFICIAL MEETING OF THE I.M.C. BEFORE THE WAR: AD INTERIM COMMITTEE, KASTEEL HEMMEN, HOLLAND, JULY 23-24, 1939.

*Back row, left to right:* Dr. W. Wilson Cash, Dr. R. E. Diffendorfer, Rev. A. S. Kydd, Rev. D. Crommelin, Dr. J. W. Decker, Rev. S. H. Dixon, Bishop Axel Malmström, Dr. K. Hartenstein.

*Front row, left to right:* Miss B. D. Gibson, Miss D. H. Standley, Dr. William Paton (deceased), Dr. John R. Mott, the Archbishop of York, Baroness van Boetzelaer van Dubbeldam (deceased), Dr. A. L. Warnshuis.

FIRST OFFICIAL MEETING OF THE I.M.C. AFTER THE WAR: AD INTERIM COMMITTEE, GENEVA, SWITZERLAND, FEBRUARY 16-19, 1946.

*Outer circle, left to right:* Rev. J. W. C. Dougall, Dr. Jesse H. Arnup, Rev. S. H. Dixon, the Bishop of Worcester, Dr. F. F. Goodsell, Rev. Norman Goodall, Dr. Knut Westman, Dr. J. W. Decker, Rev. L. S. Albright, Dr. Chester Miao, Dr. S. Knak.

*Inner circle:* Dr. G. Baez-Camargo, Bishop Axel Malmström, Miss D. Sarasin, Rev. George Wu. *Speaking:* Dr. Conrad Hoffmann.





leaders at Hermannsburg, Germany, thereby preparing the way for the fuller renewal of Christian fellowship at the Ad Interim Committee meeting, Geneva, February 16-19, 1946.

This first official meeting since the war followed a limited agenda. Its primary purposes were the renewal of direct fellowship and active cooperation after the war; a review of the wartime activities of the Council; the appointment of important committees on Finance and on Program, Structure and Staffing; the consideration of the budgets for 1946, 1947, 1948; action on the report of the Joint Committee on relations with the World Council of Churches, resulting in plans for facilitating the entrance of the Younger Churches into the World Council, for closer cooperation in study and research, relief and reconstruction, publicity, conferences, international relations and youth interests; and preparations for the meeting of the Committee of the Council in North America in July, 1947. The spirit of this first official postwar consultation is clearly revealed in the Message adopted for transmission to the entire constituency of the Council.

### **The Message of the Geneva Meeting**

Our first word must be to place on record our thankfulness to Almighty God who has brought us together after long years of war and separation. It is of His Grace that our personal contacts have now been renewed and our Christian fellowship restored. We rejoice that we have been able to see each other face to face and unitedly to praise the God and Father of our Lord Jesus Christ.

Since last we met the second world war has fallen upon the nations and has dealt such swift and staggering blows to the missionary movement that it might well have been brought to a standstill; in addition loved and trusted leaders like William Paton and William Temple, V. S. Azariah and Elizabeth van Boetzelaer van Dabbedam have been taken from us; but we record with thankfulness that the work of the International Missionary Council has been carried forward with vigor and with vision. We remembered with gratitude that the Council will this year complete its twenty-fifth year of service, and it was a special satisfaction to us that continuity with our foundation days was embodied in the person of our dear friend and honorary chairman, Dr. John R. Mott.

In our conference together few things have moved us more than what we have heard of God's dealings with those missions that were



cut off, for shorter or longer periods, from their parent societies and churches during the war. We have rejoiced to learn that by the generous help gladly given by churches and societies in many parts of the world, the work of the Orphaned Missions was so effectively maintained that scarcely an area was entirely abandoned nor a single missionary left without assistance whose need was known and who could be reached. This is not only one of the great achievements of Christian history but outstanding proof in our time of the reality of our fellowship in the family of Christ. It has prompted many to affirm that "the spirit of *Tambaram* still lives" and it led all to determine that the new relationship shall not be allowed to die.

We have also heard with deep thanksgiving of the faithfulness of our fellow Christians under pressure and persecution. None present will ever forget the statements to which we listened of the experiences of the churches in Scandinavia and in Holland, in Germany and in France, in China and in Japan, in Korea and in Indonesia, in Burma, Thailand, and in the Philippines. From them all have come stories of suffering and of heroism which have not often been equalled in the history of our faith. Rarely, if ever, has there been so widespread or so determined an attack upon the Christian cause, yet the Church not only lives but shows increasing proof of God's power in the midst. Evidence of this is to be found, especially in the war-stricken lands, in the discovery of the relevance of the Biblical message, in the closer interrelation of missionary societies and churches, in the growing concern for missionary work, in the generous giving for its support, and in the large number of candidates offering for service overseas.

Our second word is that there has been laid upon us the conviction that God is calling us in this new epoch to a fuller share in His redemptive purpose.

During the war years Christian men everywhere have discovered that the universal Church is, in the phrase of Archbishop Temple, "the great new fact of our time." While the nations have been fighting one another, God has been continuing to fashion and to perfect this His chosen instrument for the winning of the world. During those same years He has put into men's hearts a growing concern for evangelism in its widest terms, including both the building of a world wherein dwelleth righteousness and the setting forth of the Gospel to men in such a fashion as to command their attention and win their response. In these and other ways God has been making the crooked straight and the rough places plain so that in due time the glory of the Lord shall be revealed and all flesh shall see it together.

Believing that God is calling us today to attempt a great new

evangelistic advance in His name and power, we call upon the constituent conferences and councils of the I.M.C. to join with us in joyously dedicating ourselves, our souls and bodies, to this task which is our reasonable service. We rejoice in the vigorous growth of the World Council of Churches, and we set ourselves to discover what relationship between the I.M.C. and the W.C.C. will contribute most to the speedy bringing of the whole world to the feet of Christ. We learn with deep interest of the increasingly close integration of the missionary cause into the life of the churches in many lands, and we pledge ourselves to do all in our power to quicken the mission-consciousness of the churches and the church-consciousness of missions. We gratefully acknowledge the precious fruits of cooperation in planning and in action, and we are resolved to give the clearest possible proof of our essential unity and of our common eagerness to carry out the Great Commission of our Lord by developing yet further this method of discovering and carrying out the gracious will of God. We draw particular attention to the need for study and research by the I.M.C. and the W.C.C. acting jointly, to the necessity for their joint consideration of far-reaching international issues such as religious liberty, to the close cooperation of the two bodies in the planning of world conferences, the distribution of ecumenical news. Attention should also be drawn to such ventures as the opening of the way for a wider participation of women in the cooperative work of the Christian enterprise, the winning of the ardor and vision of youth for the service of the world church, the putting of Christian literature in a central place in the life of all lands, the selection and training of missionaries for the new day in the light of the expressed desire of the Younger Churches for men and women with special graces and qualifications, and the provision of an adequate ministry for the Younger Churches.

A great chapter in the history of the I.M.C. has come to an end and a new chapter begins. We and those we represent can do no other than give humble and hearty thanks for God's leading hitherto, especially during the war years, and we joyously respond to the revealing of His purpose which has been granted to us during these memorable days of prayer and consultation.





## **Officers of the International Missionary Council**

Honorary Chairman: Dr. John R. Mott, New York

Chairman: The Rev. Bishop James C. Baker, Los Angeles and  
New York

Vice-Chairmen: The Rt. Rev. Cyril Forster Garbett, Arch-  
bishop of York

Dr. (Miss) Yi-fang Wu, Nanking, China

Dr. Knut B. Westman, Uppsala, Sweden

Treasurer: Mr. S. Frederick Telleen, New York

Secretaries: Dr. John W. Decker, 156 Fifth Avenue, New York  
10, N. Y.

Rev. Norman Goodall, 2 Eaton Gate, London,  
S.W.1, England

Assistant Secretaries: Rev. Leland S. Albright, New York

Miss Betty D. Gibson, London

Miss Doris H. Standley, London

### **"THE INTERNATIONAL REVIEW OF MISSIONS"**

Editor: Rev. Norman Goodall, London

Associate Editor: Miss Margaret Sinclair, London

Consultant: Dr. Kenneth Scott Latourette, New Haven, Conn.

### **DEPARTMENT OF SOCIAL AND ECONOMIC RESEARCH AND COUNSEL**

Director: Mr. J. Merle Davis, New York<sup>12</sup>

Director-Designate: Rev. C. W. Ranson, London

### **COMMITTEE ON THE CHRISTIAN APPROACH TO THE JEWS**

Chairman: Rev. C. H. Gill, London

Director: Dr. Conrad Hoffmann, Jr., Geneva and New York

Associate Director: Dr. Robert Smith, Edinburgh

### **INTERNATIONAL COMMITTEE ON CHRISTIAN LITERATURE FOR AFRICA**

Chairman: Dr. H. D. Hooper, London

Secretary: Miss Margaret Wrong, London

### **RESEARCH GROUP**

Chairman: Dr. Kenneth Scott Latourette, New Haven, Conn.

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<sup>12</sup> Mr. Davis plans to retire on December 31, 1946, at which time Mr. Ranson will succeed him as director.

# The Constitution of the International Missionary Council

## 1. Preamble

The Council is established on the basis that the only bodies entitled to determine missionary policy are the churches and the missionary societies and boards representing the churches.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding, and desire to cooperate.

## 2. Membership and Meetings

The Council is composed of the following national missionary organizations<sup>13</sup> and Christian councils:

- Australia—National Missionary Council of Australia
- Belgium—Société Belge des Missions Protestantes au Congo
- Brazil—Confederação Evangélica do Brasil
- China—National Christian Council of China
- Congo—Conseil Protestant du Congo
- Denmark—Dansk Missionsraad
- Finland—Suomen Lähetyksneuvosto
- France—Société des Missions Evangéliques de Paris
- Germany—Deutscher Evangelischer Missionstag
- Great Britain—Conference of Missionary Societies in Great Britain and Ireland
- India—National Christian Council of India, Burma, and Ceylon
- Japan—National Christian Council of Japan<sup>14</sup>
- Latin America—Committee on Cooperation in Latin America
- Mexico—Concilio Nacional Evangélico de Mexico
- Near East—Near East Christian Council for Missionary Cooperation
- Netherlands—Nederlandsche Zendings-Raad
- Netherlands India—Zendings Consulaat
- New Zealand—National Missionary Council of New Zealand
- Norway—Norsk Misjonsråd
- Philippine Islands—Philippine Federation of Evangelical Churches
- River Plate—Confederación de Iglesias Evangélicas del Rio de La Plata
- Siam—National Christian Council of Siam
- South Africa—Christian Council of South Africa
- Sweden—Svenska Missionsrådet

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<sup>13</sup> The term "missionary" is used in this constitution to describe the work of presenting the Gospel to non-Christian peoples, whether carried on by the Younger or by the Older Churches.

<sup>14</sup> Now the Christian Commission on Cooperation.



Switzerland—National Missionary Council of Switzerland  
United States and Canada—Foreign Missions Conference of  
North America

National missionary organizations or Christian councils in other countries or areas may be added to those named above by the affirmative vote of the Committee of the Council, provided for later; and the Committee of the Council shall have full power to determine what qualifications shall be required of a missionary organization or a Christian council for membership in the Council. Among these qualifications the Committee would take into consideration the thoroughly representative character of the organization, its elements of stability, and the extent and nature of the area it covers.

The meetings of the Council shall be of two kinds, namely, (a) general Council meetings, and (b) special meetings for the consideration of particular subjects. The call for these general or special meetings shall be issued by the Committee of the Council. In the case of general Council meetings the call shall be issued only after the proposal to hold such a meeting has been approved by two-thirds of the national bodies constituting the Council. Special meetings of the Council may be called by the Committee after the proposal to hold such a meeting has been approved by two-thirds of the national bodies which will be expected to send representatives to the meeting.

The number of representatives which each national missionary organization and Christian council will be entitled to appoint for each meeting of the Council shall be as stated by the Committee in its proposal to call a meeting and as ratified by national bodies in their approval of the proposal. In arranging for the membership of any Council meeting the Committee shall provide, in so far as it is deemed desirable, for representation from countries in which there is no national missionary organization or Christian council and shall determine the method of choosing such representatives. The Committee shall also have the right to propose in regard to any particular meeting, whenever desirable, that a limited number of persons with special knowledge of the subjects contained in the program of the proposed meeting may be invited to attend that meeting of the Council.

### **3. Functions**

The functions of the Council shall be the following:

1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results

available for all who share in the missionary work of the churches.

2. To help to coordinate the activities of the national missionary organizations and Christian councils of the different countries and to bring about united action where necessary in missionary matters.

3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.

4. To help to unite the Christian forces of the world in seeking justice in international and interracial relations.

5. To be responsible for the publication of *The International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.

6. To call a world missionary conference if and when this should be deemed desirable.

**4. The Committee of the Council**

The Committee of the Council shall have the power to act for the Council in the intervals between its general Council meetings.

The membership of the Committee shall be elected by the national missionary organizations and Christian councils, and the number of representatives, except as may be determined otherwise by subsequent action, shall be as follows:

National Missionary Council of Australia .....	1
Société Belge des Missions Protestantes au Congo .....	1
Confederação Evangélica do Brasil .....	1
National Christian Council of China .....	2
Conseil Protestant du Congo .....	1
Dansk Missionsraad .....	1
Deutscher Evangelischer Missionstag .....	2
Société des Missions Evangéliques de Paris .....	1
Conference of Missionary Societies in Great Britain and Ireland .....	5
National Christian Council of India, Burma, and Ceylon .....	2
National Christian Council of Japan .....	2
Committee on Cooperation in Latin America .....	1
Concilio Nacional Evangélico de Mexico .....	1
Near East Christian Council for Missionary Cooperation .....	2
Nederlandsche Zendings-Raad .....	1
Netherlands India .....	1
National Missionary Council of New Zealand .....	1
Norsk Misjonsråd .....	1
Foreign Missions Conference of North America (United States and Canada) .....	7



Philippine Federation of Evangelical Churches .....	1
Christian Council of South Africa .....	1
Suomen Lähetysneuvosto .....	1
Svenska Missionsrådet .....	1
National Missionary Council of Switzerland .....	1
National Christian Council of Siam .....	1
Confederación de Iglesias Evangélicas del Rio de La Plata .....	1

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41

For each meeting the Committee may elect other members, not exceeding three in all, to be nominated by the officers, from countries not otherwise represented, who shall for each meeting have the same rights and privileges as other members. In addition to the above the Committee may elect other members, not exceeding five in all, to be nominated by the officers, in order to supply special knowledge or experience, who shall be consultants without voting powers.

The Committee of the Council shall have the power to provide representation in the Committee of the Council for national organizations that may in the future be admitted to membership in the Council.

Each regularly established department of the Council may be represented in the Committee of the Council by its chairman or other representative of the committee directing the department's work. Such a representative shall have for each meeting the same rights and privileges as the other delegates.

Members of the Committee shall hold office until their successors are appointed, the length of term of office and the method of appointment to be determined in each country or area by the national missionary organization or Christian council.

The officers of the Council shall be members, *ex-officio*, of the Committee and shall serve as the officers of the Committee of the Council.

The Committee of the Council shall, as occasion may require, consult with the constituent organizations in regard to the work of the Committee.

The Committee of the Council shall meet at the call of the officers of the Council, or upon the request of a majority of the members of the Committee (sent to the chairman or secretaries in writing), or upon the request of three or more of the constituent organizations. Ten members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent national missionary organizations or Christian councils, members of the Council, in three different continents.



## **5. Officers**

The officers of the Council shall be a chairman, not more than six vice-chairmen,<sup>15</sup> of whom two shall be women, a treasurer, and two or more secretaries. These officers shall be elected by the Committee of the Council. Their terms of office, their respective duties, and their remuneration shall be determined by the Committee. They shall be members, *ex-officio*, of the Committee. The countries from which they come shall be allowed their full representation in addition to such officials.

## **6. Expenses**

The Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the constituent organizations for approval and toward which they will be invited to contribute in a proportion to be recommended by resolution of the Committee. Since in a period of two years unforeseen developments may occur requiring additional expenditure, it is understood that such emergencies may be met by special funds which the Committee of the Council may be able to secure from private sources. If the objects to be sought involve permanent or recurring expense, the approval of the constituent organizations shall be secured before such work is undertaken, even if special funds are available for its support.

## **7. Procedure**

It is understood that the Council and the Committee of the Council will function internationally and that the members of the Committee of the Council in any one country will not take action as a national group, though they may be called together by the officers of the International Missionary Council for purposes of consultation if this should seem necessary.

## **8. Amendments**

This constitution may be amended at any future meeting of the Committee of the Council subject to the approval of the constituent organizations.

## **Other Conferences and Councils**

In addition to the twenty-six member organizations the following twenty-three conferences and councils are kept informed on matters of international missionary interest:

Angola—Aliança Evangélica de Angola

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<sup>15</sup> By action at Hemmen, 1939.

Antigua—Christian Council of Social Welfare  
Barbados—Christian Social Council  
Burma—Burma Christian Council  
Ceylon—National Christian Council  
Chile—Concilio Evangélico de Chile  
Cuba—Council of Evangelical Churches  
Equatorial Africa—Fédération des Missions Evangéliques du  
Cameroun et de l'Afrique Equatoriale  
Ethiopia—Inter-Mission Council  
Gold Coast—Christian Council  
Jamaica—Christian Council  
Kenya—Christian Council  
Madagascar—Inter-Missionary Committee  
Nigeria—Christian Council  
Northern Rhodesia—Christian Council of Northern Rhodesia  
Nyasaland—Christian Council  
Peru—National Evangelical Council of Peru  
Portuguese East Africa—Christian Council of Mozambique  
Puerto Rico—Association of Evangelical Churches  
Sierra Leone—United Christian Council  
Southern Rhodesia—Missionary Conference  
Tanganyika—Missionary Council  
Trinidad and Tobago—Federation of Evangelical Churches

## **Council Publications**

### **OFFICIAL ORGAN:**

*The International Review of Missions*, quarterly. \$2.50 one year,  
\$4.50 two years.

### **REPORTS OF CONFERENCES:**

*World Missionary Conference, Edinburgh, 1910.* 9 volumes.  
(Out of print.)

*The Jerusalem Meeting Report*, 1928. 8 volumes. \$3.00 cloth.

*The Madras Series*, 1939. 7 volumes. Student Edition, \$2.50  
paper.

*The World Mission of the Church* (findings and recommenda-  
tions made at Madras). 1939. \$1.00 cloth, \$.50 paper.

DEPARTMENT OF SOCIAL AND ECONOMIC RESEARCH AND COUNSEL  
REPORTS, by J. Merle Davis:

“The Economic and Social Basis of the Evangelical Church”  
Series:

- The Church in the New Jamaica.* 1942. \$.75 paper.  
*The Church in Puerto Rico's Dilemma.* 1942. \$.65 paper.  
*The Cuban Church in a Sugar Economy.* 1942. \$.75 paper.  
*The Economic and Social Environment of the Younger Churches.* 1939. \$.50 cloth (special).  
*The Economic Basis of the Evangelical Church in Mexico.* 1940. \$1.00 cloth.  
*The Evangelical Church in the River Plate Republics.* 1943. \$.75 paper.  
*How the Church Grows in Brazil.* 1943. \$1.50 cloth, \$1.00 paper.

Other publications:

- Modern Industry and the African.* 1933. \$2.50 cloth, \$1.00 paper.  
*The Preparation of Missionaries for Work in the Post-War Era.* 1944. \$.15 pamphlet.

SPECIAL REPORTS:

- Christian Higher Education in India.* (Out of print.)  
*Christian Education in Japan.* 1932. \$1.00 cloth.  
*Directory of World Missions*, edited by Joseph I. Parker. 1938. \$1.00 paper.  
*Interpretative Statistical Survey of the World Mission of the Christian Church*, edited by Joseph I. Parker. 1938. \$5.00 cloth.

“STUDIES IN THE WORLD MISSION OF CHRISTIANITY” SERIES:

- No. I—*Church Growth in Korea*, by Alfred W. Wasson. 1934. \$.75 paper.  
No. II—*The Medieval Missionary*, by James Thayer Addison. 1936. \$1.00 cloth, \$.75 paper.  
No. III—*The Christian Mission Among Rural People*, a joint study. 1946. \$1.50 cloth.  
No. IV—*The Family and Its Christian Fulfilment*, a joint study. 1946. \$1.00 cloth.  
No. V—*New Buildings on Old Foundations*, by J. Merle Davis. 1946. \$1.75 cloth.  
No. VI—*Religious Liberty: An Inquiry*, by M. Searle Bates. 1946, 2nd edition. \$3.50 cloth.  
No. VII—*The Highway of Print*, by Ruth Ure. 1946. \$1.50 cloth.



MISCELLANEOUS:

- Christian Literature in the Mission World*. Progress Report, I.M.C.'s Committee on Christian Literature. 1946. \$.50 paper.
- The Christian Message in a Non-Christian World*, by Hendrik Kraemer. 2nd edition being planned.
- The Christian Mission in Rural India*, by Kenyon L. Butterfield. 1930. (Out of print.)
- Data on the Distribution of the Missionary Enterprise*, by M. Searle Bates. 1943. \$.25 pamphlet.
- Evangelism for the World Today*, by John R. Mott. 1938. \$1.00 cloth (special).
- The Missionary-Artist Looks at His Job*, by Ronald Owen Hall. 1946, 2nd edition. \$.50 paper.
- The Rural Church in the Far East*, by Ralph A. Felton. 1938. \$.75 paper.
- The Rural Mission of the Church in Eastern Asia*, by Kenyon L. Butterfield. 1931. \$.25 paper (special).
- Siam: Rural Economic Survey—1930-31*, by Carle C. Zimmerman. (Out of print.)
- Some Aspects of the Religious Liberty of Nationals in the Near East*, by Helen C. M. Davis. 1938. \$3.00 cloth.

BULLETINS:

- International Christian Press and Information Service* (I.C.P.I.S.). To replace the I.M.C. Bulletin and to be issued under the joint auspices of the World Council of Churches and the I.M.C. \$3.00 per year.
- Orphaned Missions Bulletin. Monthly. \$.50 per year.











